

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—*Goethe.*

"WHATEVER DOETH MAKE MANIFEST IS LIGHT."—*Paul.*

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SPECIAL NOTICE.

We beg to remind those Subscribers to 'Light' and the London Spiritualist Alliance who have not already renewed their Subscriptions for 1896, that they are now due, and should be forwarded at once to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C.

NOTES BY THE WAY.

We have just received No. 9 of 'Theosophy in Australasia: The Organ of the Australasian Section of the Theosophical Society.' It is a tiny publication of only eight small pages, and is sold at threepence. Probably its supporters are willing to pay for what they want, without comparing their little 'organ' with big popular ones at the same price:—a sensible notion! But, small as it is, there are some excellent features in it. We specially like 'Questions and Answers.' Two or three questions are asked, and various writers reply very briefly, the editor occasionally summing up. The questions are asked in one number, and are answered in the paper as replies arrive. The two questions answered in the present number are, 'Is not the Christian logical in believing that God, who made the universal laws, can change them in answer to prayer?' and 'Is it any good praying for the dead?' The questions proposed are:—

It is said that one does not see with the eyes but with the soul. I follow that to a certain extent; but suppose one becomes blind, he still retains the soul, but cannot see. How is that?

Do you think it possible for *any* individual who asserts his will-power to liberate his soul from his body and have power to transport his soul to any place he chooses, and afterwards to know where his soul was and what took place?

Would the power of thought-transference account for the alleged fact of two or more authors, artists, or discoverers conceiving the same idea at the same time?

Do we in a subsequent incarnation come in contact with those we have loved or hated in a previous one?

We give these as indications of lines of thought, not as ideal questions, and repeat our suggestion that something of the kind might be both interesting and profitable in our own columns. But it rests with our readers. If they want a meeting-place in 'Light' they shall have it.

Under the heading, 'The Outlook,' 'Theosophy in Australasia,' in discussing the very interesting phenomenon of seeing and reading with closed and padded eyes (or, rather, seeing and reading notwithstanding closed and padded eyes), has a hit at the scientific men who are coming round at last, and who, as usual, are smothering the new baby with outlandish clothes. One of them has thus described the subjects of this phenomenon, 'The nervous elements of their retina, acted on by a transitory hyperœmia, reach an extra physiological degree of exaltation, which enables them to experience new sensations unknown to us.' Upon which our little gun-boat fires this shot, 'It is perhaps hardly necessary to remark that the explanation is no explanation at all, but merely a description in long words, flavoured with Greek, instead of in short

ones couched in plain English. It tells us no more than that "the nerves of the eye, being made for a time more sensitive, see things that we cannot see." We have sometimes thought that our Psychical Research Society in London is also always in danger of smothering our baby with clothes.

A patient writer in 'The Agnostic Journal' is wading through scores of Bible texts in order to show that where our translators set down 'spirit' or 'ghost' the Hebrew or Greek means *breath* or *wind*. What of it? 'Breath' is only a symbol of spirit; and what if 'spirit' is from *Spiro*, I breathe? It is about the nearest we can get to the notion of a subtile, moving, unseen presence and power. This very writer says of Isaiah xi., 2 ('The spirit of the Lord shall rest upon him'), 'The word is "ruach" in the Hebrew, and implies that the breath of Jehovah shall confer a power on him.' He adds, 'Compare with this lxi., 1:—"The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek." Anointed with what? With the breath of the Lord God—a figure of speech well known to the Israelites. The New Testament furnishes an instance of this. In Luke iv. 1:—"And Jesus being full of the Holy Ghost was led by the spirit" (it is "pneuma" in both cases, but differently translated!) This means He was influenced in some mental way.' Obviously, if this writer is nevertheless suggesting any doubt as to the Bible testimony to spiritual beings in the Unseen, he is labouring in vain.

Mr. J. C. Kenworthy has, in 'Seed-Time,' a tender reference to spirit-life in considering the problem, How to conquer by non-resistance, or the power of love. To those who have not developed the spiritual nature and life this seems an impossibility and a folly, he says, and 'it can only be understood and justified by the admission, the conviction, that this life in the body is not the whole of life, but really a preparation for another life in the spirit-world.' This seems to suggest that the attempt to conquer by non-resistance or love may result in failure here, to be compensated for hereafter. But this is not his meaning—or not all of it. A passage of true beauty and gracious refinement sets forth the deeper truth:—

The idea of surrender to perfect love and truth fills those who have not tried this plan with doubt and fear. 'If I do this,' we say, 'what will become of me, of those dependent upon me? If bodies of men do it, what will become of Society, the State?'

The answers to these questions are as follow: As to myself, by practising these principles, I shall bring to my side the power and protection of spiritual forces hitherto unknown to me, and unused by me. And even if I suffer and die for these principles, the loss is only an apparent one from the materialist's and erroneous point of view; really it is all pure gain in the spiritual world, which is the real and enduring world; pure gain, both for myself and others. As to the State, Society: these, as at present constituted, must and will inevitably fall to pieces, decay, as the new life of love and truth spreads among men. But they will be replaced by 'the kingdom of heaven,' a wiser, happier, and freer social order which must inevitably arise among men who live by love and truth.

We have received from Mr. Burns, 56, Great Queen-street, W.C., a sixteen page catalogue of books and pamphlets, 'from 1d. to 1s.' on 'Spiritualism, Progressive and Reformatory topics generally.' The catalogue is an excellent one, in its way, and should have a permanent value as a record of the growth of an important literature on vital subjects. It may seem a curious thing to say, but we strongly feel that a copy of this catalogue, incomplete though it is, should be preserved in the great library of the British Museum. The historian of some future day—say in the year 3000—may be glad of it. But, for to-day, it is a useful guide to readers, inquirers, and societies.

A book of rich and racy gossip is 'The Great Secret and its Unfoldment in Occultism; A Record of Forty Years' Experience in the Modern Mystery'; by a Church of England Clergyman (London: George Redway). There is not a dull page in it. The writer has a story to tell and he knows how to tell it. We should have preferred a little less of Andrew Lang's half mocking banter; but the nonsense really helps the sense; and the very fact that this clergyman can chaff and doubt adds piquancy to his earnest stories and weight to his testimony. He speaks of himself as 'stiff-necked and sceptical,' and yet, if one-fourth of his serious stories are true, he has material enough for building as snug a temple of faith as any man ever had to shelter him. Our impression, however, is that this clergyman was and is a much better believer than he now thinks; but his curious blend of occultism and criticism, of love of mystery and love of humour, made him, in a sense, a bad subject. But he was remarkably persevering, as his book shows, and he saw a great deal worth recalling and recording. On the whole, it is a notable and possibly an extremely useful book.

In an indignant raid against the sexual novels which lately threatened to swamp us, and still vex righteous souls, some of us forgot to note that they were traceable only to an incursion of the new type of woman, helped by one or two specimens of a new kind of man. We are strongly of opinion that the neurotic novel will speedily have its day, and that we shall all happily return to the wholesome stream of tendency described by N. D. Hillis in his late lecture on 'Prophets of the New Era.' He may be a little sweeping in his optimism, but we mainly agree with him in his summing up:—

Consciously or unconsciously, the divine tides have been poured out upon our authors. Our writers are becoming prophets. A new spirit like a summer atmosphere is sweetening all our literature. In reading the works of Cicero or Seneca, one must glean and glean for single humanitarian sentiments. Their writings are exquisite in form and polished like statues, but they are without heart or humanity. And even English literature, from the day of Fielding and Smollett down to Pope and Dryden, teems with scorn and sneers for the uneducated poor. The works of Sidney Smith are filled with contemptuous allusions to the vulgar herd. Until recently the English poets purged their pages of all peasants, and the novelists will have for hero no man less than a squire, and deal chiefly with lords and ladies. But to-day the people with their woes and griefs have found a standing in literature. A new spirit has been poured out. The new era began with 'Uncle Tom's Cabin,' when a slave stood forth as a candidate for hero-worship. Then Dickens became the knight-errant of each 'Oliver Twist,' and society began to hear the bitter cry of the children. All literature became permeated with sympathy for the under classes. Great writers no longer look with derision upon those underneath them, and none dare insult the common people. At length a great host of writers like Victor Hugo, and George Eliot, and Charles Kingsley, and Walter Besant, have come in to give their whole souls to softening the lot of humanity. To-day all literature is working for the once despised and unfriended classes. Moreover, books that have no enthusiasm for humanity are speedily sent to the garret. Society cares less and less for work of artistic finish, and more and more for those filled with sympathy and enthusiasm for man. Gladstone says that there are no classics except those that preach the gospel of humanity to the poor. Verily our authors have become prophets!

IN DEFENCE OF MEDIUMS.

BY 'GENERAL LORRISON.'

Among the many thousands of persons who, after the most careful investigation, have been convinced of the fact of spiritual communication, it is to be feared that some of these forget how much they are indebted to those mediums by whose aid their conviction has been arrived at.

It is impossible to overestimate the value of the knowledge which has been gained through the agency of mediums. Men who rejected as unsound the evidence of a future state of existence, as related in the Bible or enunciated from the pulpit, have had, by the aid of a medium, this fact proved to them with as great a certainty as the electric telegraph can be proved a certainty. Details relative to the changes which occur at so-called death, the best means of making this change as slight as possible, the real value of that which is everlasting, compared with the fictitious value of those things now so greedily sought after by the majority, have all been explained to us by the aid of mediums, and in such a manner as to amount to positive proof. There are many well-meaning men connected with various churches who endeavour to teach us all such matters, but unfortunately these men lack the knowledge. In one church it is taught that unless you believe certain dogmas you will be cast into hell fire, and tormented for everlasting. In another church you are told that unless you pay money to priests to pray for you, it will be a bad business. Whether, after so-called death, you remain in a comatose state until a trumpet sounds, and then with your material body come up to be judged, or whether at death you at once become conscious, are questions on which various churches differ in opinion. To hold communication with those friends or relatives who have passed through this change called death, and to hear what their experiences have been, is most valuable. And this information we owe to mediums.

Those persons who have received a scientific education naturally have a veneration for scientific authorities, and, instead of using independently their own intellect, are disposed to be to such authorities mere mental slaves. When a man, by the help of a medium, has proved hundreds of times that material objects can be moved without contact, by a power unknown to science, and then finds that a very great scientific authority constructs a childish instrument, fixes this to a table, and then, after half-a-dozen experiments, announces to the world that unconscious and involuntary pressure explains all the movements, we are lost in wonder at the silliness of great men.

Six people are sitting at a table in a large room, fully lighted, when a chair from the far end of the room glides noiselessly up to the table, and without any contact from human beings, rises and falls, in response to questions or requests. But this is fully explained by unconscious pressure! Three people sit or stand near a small table, and place their hands at least six inches above the table. After a few minutes the table rises, and forms contact with the fingers, and rises and descends, so as to reply by signals to questions. 'But this also is easily explained,' the sceptics say. 'The fingers which do not touch the table act as suckers, just as boys can suck up stones with a bit of leather and a string'!

Unfortunately there is at present a law by which even mediums could be "run in" for imposition. Surely if imposition is the offence, and if taking advantage of ignorance is a crime, those men who attempt to account for facts by such absurd misrepresentations as those named above, ought certainly to be punished for their gross attempts to delude and mislead the ignorant.

Those persons to whom abundant proof has been given that phenomena occur under certain conditions, unknown

to the world of so-called science, cease to be the blind, ignorant slaves of scientific authorities who assert that those who believe that such things occur are fools and are the mere victims of impostors. Careful investigators know; 'authorities' who have not investigated do not know, but yet assert with all the confidence of infallibility. To think and judge for ourselves after finding that authorities are wrong, is a state of freedom to which we have attained through the aid and evidence given us by mediums.

We owe much to mediums, but how rare they are; during forty years' research in connection with these occult matters I could name only twelve persons who were really good mediums for physical manifestations, and who never failed to give abundant proof of a power unknown to the average man. There probably are many others, but I have not been fortunate enough to meet them, and to be convinced of their powers.

What has been the treatment which nearly all these mediums have received from the outside world? 'Which of the prophets have not your fathers persecuted and slain?' is as pertinent a question now as it was when asked some 1,800 years ago.

Two hundred years ago, if a person gave evidence of possessing those rare gifts which we now term mediumistic, he or she was burned at the stake. What was the treatment of the Fox girls when they proved that they were possessed of abnormal powers? In what manner was D. D. Home treated by men of science, and by the clergy in England? Abroad he was the welcome guest of Emperors and Kings, whilst he was the esteemed friend of several of the English aristocracy, and of a few men of science and letters. But by the general public he was insulted, abused, and without any evidence was asserted to be an impostor. Foster, a remarkable test medium, received little notice in England. Slade, another test medium, was, under an absurd old law, sentenced to imprisonment; and so on. Those who have had the courage and independence of mind to carefully investigate, and have become fully convinced of the facts of spiritual communication, and have publicly proclaimed their conviction, have received a lesser persecution from the ignorant, or from the self-sufficient, dogmatic, scientific, professional. 'Oh, he believes in Spiritualism, that's enough to prove him insane in some matters,' is by no means an uncommon remark. Certainly the world is in a very queer state just now. We spend millions per year in order to pay men to go among savages to teach them something about the next state of existence, but the men thus sent know little about this state; hence it is a case of the blind leading the blind. Yet in our midst there are mediums who could teach these men great truths, but their powers are ignored. There are men who have lost loving mothers, wives, or children, and there are women sad at heart at the loss of those dear to them. These persons will visit the graves in which they imagine their loved ones are sleeping, will place flowers over them, and shed tears. If those in such sorrow only knew it, they would realise that in their own house, at their own table, and at their bedside, were those who had gone before, and who were regretting the blindness and deafness of those on earth, who could neither see nor hear them. Here is where the medium is required, to enable those who have gone to speak with those who remain, but those who remain usually ignore the medium, and reject the means by which their sorrow would be assuaged and their knowledge vastly increased. A long acquaintance with mediums will teach us how peculiar they are, and that to judge them as we should judge average human beings is an error. Sensitive in the extreme, they are affected even by our thoughts, although we may be at a distance from them. An act which would be taken as a matter of course by the average person, may very likely

be regarded by a medium as an insult, or an evidence of suspicion. To treat a medium as some so-called investigators seem to imagine to be the correct way, in order to obtain tests, is similar to employing a blacksmith to test a chronometer. There is no doubt a school of science, and there are men who are well acquainted with the teachings of this school, but to imagine that these teachings are such as to qualify men to investigate and decide upon the truth or otherwise of spiritual phenomena, or the powers of a medium, is a fallacy. The subtlety of the laws connected with mediums and spiritual phenomena is far greater than those connected with electricity or photography. To attempt to investigate these laws in the brute-force manner now considered necessary by some men, is, it may be positively stated, a mere waste of time. Such proceedings will produce nothing but negative evidence. Those who desire to know the truth should endeavour to make the medium feel at ease, and should ascertain from the medium what are the most satisfactory and suitable conditions for enabling results to be obtained. To commence by harrowing mediums, treating them as impostors, and refusing to comply with reasonable conditions, is a sure way to obtain nothing, or to induce fraud. During the first twenty years of my investigations I never was present at a dark séance; Home, Foster, Mrs. Marshall, and a private lady medium, would rarely sit in the dark, yet all the most powerful manifestations occurred with them. On several occasions I have discussed with those spirits who attended our circles as to what their opinions and conclusions were as to the manner of treating mediums, and the best course to be adopted for obtaining results. From these communications very remarkable information has been obtained, which casts a light on the so-called fraud and trickery of some mediums.

Should space be granted me, I may at a future date offer to the readers of 'LIGHT' suggestions which have been given me through this means.

THE NEW PHOTOGRAPHY.

The discovery by Professor Röntgen, of Wurtzberg, of a new light which penetrates wood and animal tissues, without, however, penetrating bones and metals, has, says 'Industries and Iron,' been corroborated by some striking experiments performed by Mr. Campbell Swinton, of 66, Victoria-street, Westminster. Mr. Swinton allowed this light, which is developed in a Crookes' tube by an inductive electric current, to fall upon the photographic plate covered by wooden slides, in front of which various objects, such as keys, coins, ebonite rings, &c., had been placed. The plate, after a few minutes' exposure, was developed, and impressions then were found of all the objects save the ebonite rings and some pieces of cardboard. It appears that the wooden case surrounding the sensitive plate is quite translucent to the new light. One plate on which the image of a leather purse, containing some coins, had been thrown, showed the coins only, the leather being translucent to the light, and the coins only visible. Another plate showed the skeleton of a hand, and on the small finger a ring appeared upon the bony part, no flesh or muscles being visible. Mr. Swinton found, moreover, that aluminium, contrary to some other metals, is quite as translucent under these conditions as wood, and, indeed, made successful photographs of metallic objects taken through aluminium sheets. From experiments the same gentleman concludes that the new light contains rays which are absorbable by iodine, and that it is likely these are the ultra violet rays, though that, of course, is only presumption. At present no definite idea has yet been formed as to the real nature of the light.

Professor Schuster, of the Owens College, Manchester, in discussing this remarkable discovery, states that one characteristic feature of this new radiation, projected from the negative pole of a vacuum tube, which distinguishes it from all hitherto known effects of radiant light and heat, is that it cannot be refracted or reflected. Hence lenses will not focus the rays, which will pass through a lens as they pass through an ordinary glass

window. The photographs obtained are, therefore, of the nature of shadows, and their great sharpness is itself a testimony that the new radiation must be propagated in straight lines. The radiation passes in straight lines easily through paper, cardboard, or wood, and produces photographic effects after having passed through two complete packs of cards. The photographs may be taken in ordinary daylight if the plate is kept in its dark slide, which will completely cut off all ordinary light rays and yet transmit the new radiation. One of the photographs which Professor Röntgen has sent to Professor Schuster shows a complete image of a compass needle, with the divisions into degrees of the circle over which the needle is placed. The compass needle, before being photographed, was placed inside a metal box. As flesh, skin, and cartilage are more transparent than bone, the photograph of a hand gives a complete outline of the bones of the hand and fingers, the outline of the flesh being only very faintly marked.

Professor Paul Czermak, of Graz, has, the 'Daily News' Vienna correspondent says, succeeded in photographing a living skull without its fleshly integument by means of Professor Röntgen's rays. An editor of the 'Grazer Tagblatt,' eager to observe the process, offered to have his skull 'taken.' But when he saw the result he absolutely refused to have the picture reproduced or even shown to anyone except men of science. He is reported not to have slept a wink since he saw his own 'death's-head.'

THE ORIGIN OF SPIRITUALISM.

By QUESTOR VITÆ.

(Continued from page 29.)

It is the apparent division of the real dual-units or selves into masculine and feminine, or positive and negative, or wisdom and love, which gives rise to the planes of appearances, and it is within these two poles of the unit-beings that *process* occurs, constituted by the electro-vital life-current which connects them permanently, though unbeknown to external perception, thus entailing their permanent Reality within appearances; their permanent unity within apparent separation, or separate being.

It is this apparent separation which entails unbalanced being, or good and evil and all the ensuing 'pairs of opposites,' within the field of which, experience is integrated.

The re-uniting of the dual aspects of the unit-self in conscious awareness entails equilibrated being, *i.e.*, identification with Reality, and real conscious identification, as compared with mere logical apprehension.

It is the fact that the dual-units of Reality or conscious-selves are *apparently* separated (discreted) which gives rise to the conditions of space, and time, and appearances (which as Metaphysic recognises are *in and for* consciousness). The re-union of these dual-aspects of the selves entails their transcendence of these self-constituted conditions of limitation.

Further; the *apparent* separation in the dual-aspects of the microcosmic units of Reality, entails a correlative process of apparent separation in the cosmic process of becoming, in and by which the inherent dual-unity of consciousness and being becomes discreted into thoughts and life. The eternal mediation which flows through all its selves and thus determines their becoming, when proceeding through selves of whom one aspect has been projected into apparent separation and subordination, by that very fact becomes subject to those conditions and becomes also apparently distinguished, *i.e.*, divided in appearances, into thoughts and into life or substance, or spirit and soul in all its manifold modes. Thus the fundamental basic inherency of consciousness and being, becomes divided in the planes of appearances, into thoughts and into matter, when flowing through the separate poles of separated selves, and thus constitutes the external world, both in its physical, sense-related plane, and in its subjective or intra-normal (so-called astral) plane; or plane of human mentality. Thus the noumenon of the phenomena of *both* these planes is mediated through man in permanent flux and consequently reflects his qualities. Also it will be seen that the current scientific conception of the finality of physical globes is erroneous, and that these must be as enduring as the eternal mediation of the Infinite which flows through them and constitutes them. But while enduring, it will be seen that the world soul with its connected plane of human mentality (the earth's spiritual plane, miscalled astral) is subject to the universal law of change in per-

manency and must evolve correlative with the successive generations of selves who are impelled in permanent sequence from the centre to the circumference of our universe, in their circuit of becoming, and thus constitute and entail the 'becoming' or evolution of our macrocosm; of which the whole included manifestation of past, present and future, is but the unfolding into various modes of actuality, of the determination implicit in the eternal mediacy of the Infinite Conscious-Life, flowing in immanence through its selves.

All selves are but finited expressions of the Infinite Mind of intellect or conscious-life, in process of *appearing* or externalising itself in sentient forms of life. All selves are consequently the One omnipresent, universal, vital-thought, which, as infinite, is subject to no law or condition, but, as finited in an infinity of forms, becomes subject to its own self-constituted diverse modes and conditions and planes of actuality (*no illusion*). The Infinite is, therefore, the sole Reality of, and in, each and every finite self (whether man, spirit, angel, or God) and for any finite to claim to be able to mould and control the Infinite operating within and through it, or to direct its processus through other selves, is sheer nonsense, *i.e.* illusion. The Real in us is the Universal. We are the Real *appearing* in actuality. To affirm our independence is to identify ourselves with appearances and to live in illusion. To recognise our dependence on the Universal is to identify ourselves with Reality.

While it is the gods in the supreme central state of our particular universe who are the determiners of all the expression entailed; of all the evolution that gradually unfolds through the ages of duration in the intermediate and in our external planes, yet these gods are themselves also finited units of the Infinite, through whom the Infinite proceeds and determines them by its eternal flux or mediation. It is the immanence of this One in the All which gives us our power to think; our power to relate and distinguish the world external to us and to realise that it is *for us*, and the power, when turning inwards, to identify ourselves with the Infinite and realise that we are *for* the Infinite as the world is *for us*, and that the Infinite in us is the One Unity or universal, unifying all.

Now, admitting that there is no law in the partial or subordinate which is not already in its transcendent and supreme, it follows that our process of thinking is but a finited reflection of the process of thinking of the Universal or Infinite. By analysing our own thinking process and at the same time identifying ourselves with the Infinite, we realise that as we transcend while distinguishing things external or subordinate to us, so the Infinite, while transcending, must distinguish *us* and thus give us permanent individuality.

But in distinguishing we simultaneously relate external things and thus unify them. So also must the Infinite similarly unify and include *us*, thereby showing us to be eternal. It is this transcending and transcendent element in all selves which is the Reality within us; the Infinite which ever recedes before the regarding finited mind; which can never be comprised by the finited yet is identified; which ever gives itself away to its units yet retains its unity in and through All; the Reality of and in all selves.

It is the different modes or degrees of this transcending element which constitutes the different degrees or modes of consciousness within us and the different planes of correlated being in the Universe; which unifies its self-constituted discrete degrees of being, coagulated and subordinated in the descending circuit, and transmuted and transcended in the ascending circuit; by which process it ever presents new experiences, *i.e.*, actuality to itself, or actualises its ideas, by its own interaction within itself, giving change in permanency.

We raise or lift up things external to us in knowing them; we transmute them from external objects into mental objectivity, *i.e.*, perceptions. But equally are we perceptual objects for the Infinite, and equally is our experience raised up in mode and transmuted in the Infinite experience from plane to plane. So that the whole of the experiences of finited selves is thus ultimately contained in the Infinite which subsists behind and within all existing finited selves, and is thus omniscient and omnipresent. Consequently, let adepts and occultists hush their fallacious and atheistic pretensions to determine the processus of the Infinite.

On p. 28, seventh paragraph, instead of 'In other terms, the not-self is mediated in an eternal flux,' read: 'In other terms,

the Infinite conscious-life mediates itself in an eternal flux from and through self to self, including and transcending these, even as our own conscious-life proceeds through while including yet transcending every cell in our organisms; and this in every successive plane, thus constituting the process of thinking and becoming, &c. The not-self is related by the self from without, and is lifted up and transmuted on the return circuit.'

'THE RATIONALE OF MESMERISM.'

Mr. A. P. Sinnett fascinates his reader by his style, his logic, and his apt illustrations; and his connection with the Theosophical Society proves him to be consistent, courageous, and thoroughly honest; we must, therefore, be on our guard, lest when we raise our hats to him he should 'steal away our brains'—or our hearts.

'The Rationale of Mesmerism' throws light both on Mesmerism and on Mr. Sinnett. The title would lead one to expect a theory derived from facts; but the book turns out to be a 'working hypothesis' with a moral attached. This 'working hypothesis' is nothing less than the whole Theosophical teaching—'seven principles,' Re-incarnation, Karma, Kama Loka, &c.; and the moral is that this teaching should be accepted. Mr. Sinnett says:—

While believing I can bring into an orderly and coherent science the hitherto disorderly and apparently chaotic facts of mesmeric observation, I can only do this by constant reference to the body of spiritual teaching set forth in modern Theosophical literature. Mesmerism can be explained by what is called the esoteric doctrine, and certainly in no other way.

The volume treats, in successive chapters, of Old and New Theories, The Mesmeric Force, The Real Literature of Mesmerism, Sidelights on Mesmeric Phenomena, Curative Mesmerism, Anesthetic Effects and Rigidity, The Nature of Sensitiveness, Clairvoyance, and Mesmeric Practice.

Mr. Sinnett, being a thorough-going upholder of the 'fluid' theory, defends Mesmer against Braid and the Hypnotists. Mesmer's 'Universal Fluid' approximates curiously to the Ether of modern science. Add a few psychic attributes to the Ether, an easy thing for a Theosophist, and—'there you are!' In defending Mesmer, however, Mr. Sinnett hardly does justice to Braid and to the modern Hypnotists. Braid's later writings contain admissions that his theory does not cover all the ground; and Hypnotists have now so circumscribed 'true Hypnotism' that it has even been proposed to confine the name to the simple sleep which follows monotonous attention; while some eminent Hypnotisers, if we mistake not, habitually employ the term 'Mesmerism,' and employ it for the same reason that Mr. Sinnett uses it—because it connotes no theory.

There is probably no phenomenon of modern Hypnotism that was not known in some form to the old Mesmerisers. What the Hypnotists have done is this: they have experimentally developed an elementary phase of Mesmerism which the old Mesmerists left strictly alone, because 'suggestion' interfered both with the curative action of the passes and with clairvoyant diagnosis—the two chief objects which those old worthies had in view. Modern Hypnotism, besides bringing to light a multitude of significant facts in a department of Mesmerism that was formerly studiously neglected, has added more than one item to our knowledge, the curative value of which is immense. For instance, it has proved that post-hypnotic suggestion acts as a command, and that this command is obeyed by the inner man—the sub-conscious or supra-conscious self, which seems to mould the physical man as a potter does his clay. Again, Hypnotism has furnished mesmeric practice with an easy means of removing the hyper-susceptibility to the mesmeric influence in a frequently mesmerised patient. The old Mesmerisers found 'the mesmeric disease,' as this extreme susceptibility was called, a very serious impediment to the acceptance of mesmeric treatment and, thanks to the Hypnotists, we now know that we can regulate a patient's susceptibility by hypnotic suggestion.

All that Mr. Sinnett so admirably says about the great value of the writings of the old Mesmerisers we cordially endorse—they are the classics of the subject. We also say 'amen' to his forcible denunciation of the bigotry, ignorance, and ineffable conceit of the medical men of Mesmer's time, of Elliotson's day, and, unfortunately, even of our own generation.

* The Rationale of Mesmerism: a Treatise on the Occult Laws of Nature Governing Mesmeric Phenomena. By A. P. SINNETT. Second edition. (London: George Bell & Sons, 1896. Price 2s. 6d. net.)

It is when we come to Mr. Sinnett's 'explanations' of the mesmeric phenomena that we hesitate to follow him—we do not declare him to be wrong, but we cannot assert that he is right. Mr. Sinnett seems to us to struggle manfully to sustain, in the interests of Theosophy, a very difficult position. Theosophists, like other believers in revelation, expect their revelations to meet and explain every possible event or fact in Nature; and this gives its professors a pretty hard task, since at present the facts are necessarily far less familiar to Theosophists than is their own theory. Those who have no Cosmic system depending for its credit upon its power to solve all the enigmas of life, do not feel themselves constrained to explain the apparently inexplicable, and find suspended judgment a perfectly bearable mental state, at least in the absence, as is the case here, of sufficient data to bring fact up to the level of theory. Still, we agree with Mr. Sinnett in two points which he considers of vital importance in the study of Mesmerism. The first is that 'Mesmeric phenomena are either wholly or partially psychic in their nature,' the second is that the other 'planes of nature' are actual realities, not mere phantasmagoria of our earth-consciousness. This latter conception Mr. Sinnett calls 'the second great idea among those taught by occult science':—

Viz., that the planes of nature of which I speak (the astral and the spiritual) as higher or superior to those which we see around us, are all abundantly stocked with the beings, things, objects of creation, whatever we may call them, which properly belong to their nature, while to a consciousness which becomes translated to any one of these planes, such scenery or inhabitants will be as fully perceptible as the scenery and inhabitants of the earth are perceptible to waking vision.

We venture to think that both of these two important occult principles are familiar enough to Spiritualists.

Some of the positions which Mr. Sinnett's theory obliges him to take up would, we imagine, be disputed by practical Mesmerists. For instance, although he is evidently well read in mesmeric literature, he still attributes clairvoyance wholly to powers or susceptibilities residing in the subject, as, indeed, seems necessitated by his theory; whereas nothing is more evident, if the old authorities are to be believed, than that the power of calling out this clairvoyant faculty resides to a large extent in the operator—some Mesmerists never meeting with clairvoyance, others evoking it every time. Again, Mr. Sinnett does not allude to the theory, which some writers have considered a valid reason for the name 'Animal Magnetism,' that the operator, by his passes, sets up a state of polarity in the subject in some way analogous to that induced in a piece of steel by stroking it with a magnet.

Mr. Sinnett accepts to the full the old theory of 'a fluid,' but his presentation of this idea is so materialistic that it would almost seem that a *liquid* is what he has in his mind's eye, for he talks of the mesmeriser 'drenching' the subject with his aura, and of his absorbing 'bad aura' in his hands, 'like a sponge.' Surely such metaphors are likely to mislead, since the 'fluid' in question is supposed to be even less material than electricity! The Theosophical theory of elementals, again, causes Mr. Sinnett to dispose, in a very strange way, of 'bad aura' after it has been abstracted from a patient ('aura' being the 'fluid' that courses through the nerves). Clairvoyants have frequently said that the Mesmeriser, by his passes, draws off from the patient some 'astral' stuff that looks to them like mud, and which, when the Mesmeriser shakes it off his hands, falls to the floor and soon evaporates; but 'elementals' enter largely into Mr. Sinnett's philosophy, and these unpleasant creatures have to be fed upon appropriate food; so, when the Magnetiser draws off the 'bad magnetism,' he should, we are told, flourish his hands about, which signals the elementals to come and gobble it up. Mr. Sinnett seems to mean this, although he does not actually say 'signals,' or 'gobble it up'; he says:—

There are, according to the teachings of occult science, entities in Nature on the supra-physical plane in which such bad magnetism would find its own sphere, I will not say absolutely of utility, because that would be begging a very complicated question, but at all events its own appropriate sphere.

We welcome this re-issue of Mr. Sinnett's treatise on Mesmerism, even though we do not (and, not being Theosophists, necessarily cannot) agree with all he says; for it is on the whole a very thoughtful and suggestive monograph on the philosophy of the subject; and it should be of interest to Spiritualists to understand the position which Theosophists now take up in regard to the 'Science' which Madame Blavatsky declared to be the very key to Occultism. As our readers will doubtless have perceived, our endeavour has been to prepare them for a perusal of 'The Rationale of Mesmerism,' rather than to skim the cream from Mr. Sinnett's little volume for their benefit.

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DEEP SEA SOUNDINGS.

The last number of the 'Proceedings of the Psychical Research Society,' to which we have already referred, grapples with a problem the solution of which, we are inclined to think, can never dawn upon man at this stage of his existence. The Society, through Mrs. Sidgwick, attacked the problem about six years ago, upon the publication of her Paper 'On the Evidence for Premonitions.' That Paper, as Mr. Myers reminds us, contained a collection of the best cases of apparent premonition which had been received up to that time, during six years of inquiry. Mrs. Sidgwick's cases, some thirty in number, were regarded as 'inadequate to establish so strange a conclusion,' but they were adequate for the provoking of thought and further inquiry. And now, at least double the amount of evidence has been forthcoming, so that 'the time has plainly come for another stock-taking'; and it is this that Mr. Myers undertakes.

During the second period of inquiry, 'the whole question has gradually assumed a new aspect.' It is no longer 'divorced from experiments,' and it can be linked on to other supernormal phenomena or to other results of the general inquiry. Instances of premonition were, and, in the main, still are, dependent upon dreams; but, says Mr. Myers, in place of these, 'we are now sometimes able to substitute those voluntary, externalised and easily recordable visions which constitute the "crystal pictures" to which attention has begun to be directed.'

The problem is one which will not leave us alone, neither is it one that we can afford to leave alone. As we go on, it is seen that we are dealing, not with islands of phenomena, but with a mighty continent; or, to put it in Mr. Myers' way, we are engaged in 'an exploration of faculty . . . a following out of every clue which may lead to knowledge of what is actually going on beneath the threshold while certain resulting phenomena are showing themselves above it.' In perhaps five hundred years, our successors will clearly see that what accounts for one will account for all. We avoid the word *explain*.

The time has come for advancing beyond telepathy and, to some extent, using it to accustom us to premonition or precognition. It was difficult enough to adjust the mind to the notion of mental communication through and beyond spaces, unhelped by sight or sound, but 'in a universe where instantaneous gravitation operates unexplained, men's minds must needs have a certain openness to other mysterious transmissions . . . and, in a sense, to sit loose to the conception of Space, regarded as an obstacle to communication or cognition.' But the summons has arrived for advance along the road to a conception that probably

can never cease to seem impossible. The great reality, the one obvious certainty is, or seems to be, *the present*. Whatever is doubtful, that seems certain; whatever belongs to the things that 'are not what they seem,' the present seems absolutely certain, divided by an impassable barrier from the future and from the actions yet unimagined and yet to occur. But it appears that this also is an illusion. We are called upon to emancipate ourselves from the illusion of Time—if we can; to conceive of the so-called Future as already there, though we know not where, and to face the fact that 'apparent time-progression is a subjective human sensation, and not inherent in the universe as that exists in an Infinite Mind.' 'Few men,' says Mr. Myers, 'have pondered long on these problems of Past and Future without wondering whether Past or Future be in very truth more than a name—whether we may not be apprehending as a stream of sequence that which is an ocean of co-existence.' That seems absurd beyond all telling. Was Jameson's raid there before it occurred? or has Parliament already met for the so-called 'coming Session,' and is the next General Election already over, all that remains for us being to slice up our cake and get to the plums and the grit in the procession of what we foolishly imagine are 'months' and 'years'?

What lunatic questions—apparently! And yet what are we to say to these cases of precognition? How comes it that out of the darkness there wells up the 'fact' for which the world has to wait until it what we call 'occurs'? The crash occurs, in the heavens, says Mr. Myers, and one receives the impression of the lightning, say seven seconds before that of the thunder. In like manner, 'May not seventy years intervene between my perceptions of birth and death as easily as seven seconds between my perceptions of the flash and the peal? And may not some inter-communication of consciousness enable the wider self to call to the narrower, the more central to the more external, "At such an hour this shock will reach you! Listen for the nearing roar!"' So that premonition or precognition is only a kind of telegraphic message telling of a gale already existing before it reaches us, or of a sunny day at hand, and already golden and blue, when it is at present midnight with us. Thus considered, life may be regarded as a procession or a panorama; and we think we are transacting business or making history when we are only looking at a show.

But Mr. Myers does not leave the matter here. It would be hopeless to do that. He admits and feels the need of the bridge of spirit-help. He plainly alludes to this when he refers to certain experiences that 'reveal a knowledge which must have come from the memories of other living persons, or (as I hold) of departed spirits'; and again he says, 'I ascribe some precognitions to the reasoned foresight of disembodied spirits, just as I ascribe some retrocognitions to their surviving memory.' Here we are on comparatively solid and familiar ground, beyond which, for a long time, we shall hardly, even in imagination, go. Life in the spirit-world may liberate amazing powers of observation, insight, and inference; and, for all practical purposes, what we know as precognition may be regarded as the variously communicated knowledge of those who see where we are blind, and detect fulfilments in the seeds.

THE MYSTERIES OF MEDIUMSHIP.

We shall report in our next issue 'An Interview with Mrs. Bliss,' by our Special Representative. The narrative will be accompanied by a portrait.

TRANSITION.—January 17th, at Bermuda, Fabyan Paul Massey, only son of Gerald Massey, in his 20th year. To Mr. Massey and family we tender our sincerest sympathy.

TYPE-WRITING WITHOUT HUMAN CONTACT.

BY QUESTOR VITÆ.

The medium, Dr. Rogers, through whom the type-writing was presented in Carnegie Hall, New York, which I described a short time ago, has since then been imprisoned for fraudulent personation in connection with materialisations. This fact will naturally cast suspicion upon all other phenomena which have been presented through him. I therefore determined to obtain confirmatory evidence, if possible, of the presentation of similar phenomena through other channels.

Having learned that independent type-writing had first occurred in the house of Mrs. J. W. Vorhees, of Chicago, I called upon that lady. She informed me that the first experiment of that character had been made by the direction of her guides, who had instructed her, about six years ago, to purchase a type-writer, and to invite Miss Bangs to visit her, when in that lady's presence it was made to operate independently. Subsequently the same phenomenon occurred in the presence of Hugh Moore, and again through Mr. Cambell. In each case the machine stood free from human contact. Mrs. Vorhees has herself given a written statement, which I annex hereto.

I then called on Miss Bangs and explained the fraudulent implication cast by the arrest of Rogers, and asked her if she would give an illustration of the phenomenon under conditions which would admit of facile verification, to which request she consented.

In view of the inferences of mechanical connections suggested by Mr. Thaddeus Hyatt in 'LIGHT' of November 16th last, I called on Mr. A. V. Abbot, chief engineer of the Chicago Telephone Company, and consulted him with regard to the mode by which a type-writer could be worked by electrical appliances. In order to work a type-writer by electricity each key would require to have an electro-magnet attached, somewhat similar to those by which Morse sounders are made to work in telegraphy in response to the transmitting keys. Each electro-magnet or induction-coil on the receptor keys would have to be connected by a distinctive current with the equivalent transmitting keys of another machine in another room or house. The induction-coils on the receiving keys would then act as magnets, and move the keys on receipt of the currents from the keys of the transmitting machine. Mr. Abbot expressed the opinion that if one were to work it out to its finest possibilities, perhaps, by using currents of different polarities and intensities, the appliances might possibly be so simplified that the necessary currents might be transmitted through three flexible strands (but entailing connections with each key). But I found that the Smith Premier machine used by Miss Bangs has seventy-eight keys. The highest number of currents working separate instruments, or notes, or keys, transmissible over one wire, with which I myself am acquainted, is twelve, and that involves most delicate appliances. At that ratio six strands would be necessary to work a seventy-eight-keyed type-writer. I, therefore, rather doubt the feasibility of Mr. Abbot's estimate.

When on the following day I went to Miss Bangs, I requested that both the type-writer and its stand should be shown to me before the séance commenced. They were brought into the sitting-room accordingly; I found that not a single electro-magnet was attached to the machine, nor any wire or strand. It was a plain Smith Premier, standing on four rubber sockets or cushion-legs (rubber is itself an insulator) of about a quarter inch in height, thus separating the machine from the table. The table was a

common four-legged wooden one. I carefully examined its legs and found that no wires transpierced them.

I myself then assisted to carry the table and machine into the séance room and selected the place where it was to stand (after first examining the carpeted floor). We then sat down. I sat in front of the machine, with its keys facing me, *its back* being turned to Miss Bangs, who sat opposite me, on the other side of the table. I sat very close to the machine, my legs being pushed under the table, and during the séance I several times moved the whole table several inches over the floor, by pushing it with my knees which were entirely below it. My hands (joined to those of my neighbours) rested on the table and in contact with the machine, with which I kept in touch all the time. I moved the machine repeatedly from side to side while it was working, so as to be able to affirm that it was not connected with the table.

At one side of Miss Bangs, between myself and her, were two gentlemen. At the other side were two gentlemen, with Mrs. Bangs, senior, between them. I append a letter from each of the gentlemen who sat at the sides of Miss Bangs, showing that she retained touch of their hands during the whole of the séance. The paper used was taken from a block or pad. I endorsed five sheets with my signature; Mr. A. endorsed one sheet. One sheet thus endorsed was detached from the block and placed in the machine, the others being left adhering to the block. The light was then turned out, and we sat in total darkness, during which I retained touch of the machine with my fingers.*

After the machine had begun to work, I bent my head down over it, touching the keys almost with my nose while it continued to work. I passed my hand, without losing grasp of that of my neighbour, over the keys and over the whole machine several times at intervals in silence, while it continued to work. As stated, I retained touch of it with my fingers all the time, moving it about over the table, and moving the table with my knees.

Five or six messages were written on separate sheets to different people present, including the one to myself appended hereto. When the first sheet had been completed it was taken out by the invisible powers; another sheet was then torn off the block, lying close to Mr. Stobbs on the table, by the same powers, and put into the machine. The messages were folded up when finished and pushed, some of them into the pocket of Mr. Stobbs, and others below the hands of Mr. A., on the other side of the medium.

The most interesting evidence was, however, given at my suggestion, in order to meet all possible inferences of mechanical connection or appliances. And this suggestion was only made towards the end of the séance. Miss Bangs had no knowledge of my intention in that respect, and, consequently, could not be prepared beforehand for such a proposal. The four gentlemen present were requested to each take hold of a corner of the machine (without breaking the circuit or circle of hands), and to hold the machine in the air about a foot and a half or two feet above the table, during which time it continued to work, and with exceptional rapidity. I passed my left hand and arm, leading that of my neighbour, over the whole surface of the table and round its edges, also from side to side in the air below the machine, feeling the bottom of the machine also as it was held suspended and continued to work. This showed conclusively that it worked independently of any mechanical appliances or connections.

* I beg to remind my readers that I have given two illustrations, on pages 533 and 587 of 'LIGHT,' 1895, of occasions on which the operation of the keys occurred in sufficient light for them to be seen, and in which it was plainly visible that they operated independently of any human contact.

At the suggestion of the 'control' I subsequently changed places with Mr. A. and sat next to the medium. The control then materialised the hand with which he had done the work and stroked my head and face and shoulder; Miss Bangs' hand remaining in contact with mine during the experience. The control stated in reply to my questions that he worked the machine by means of polarising energy transmitted from his spiritual hand, and only materialised his fingers to tear and fold the paper, or touch the sitters.

Usually, it appears, this control speaks with an independent voice, but on this occasion he could not do so, Miss Bangs being afflicted with hoarseness to the degree of almost entailing the loss of her voice. This was much to be deplored, as I could no doubt have obtained complete information as to the process followed, from that independent voice. (This is also an interesting illustration of the dependence of phenomena on the conditions presented.)

I must state that Miss Bangs lent herself with complete goodwill and courtesy to every suggestion on my part, as soon as she was satisfied that my suggestions implied critical verification only, and not arbitrary scepticism.

Here we have a most wonderful evidence of the persistence of individual self-consciousness after death, accompanied by a power of using energy for the transmission of thought, and thus communicating with us (in certain given conditions). Yet for six years this mode of communication has functioned, and the world knows it not, or when it does, remains dumb and indifferent. I hope that this report may induce some electrician of repute to take up the investigation, provided that he may be prepared to accept the conditions laid down by the invisible operators, and not pretend to himself determine under what conditions the phenomenon is to be produced.

LETTER FROM MRS. VORHEES.

CHICAGO, ILL.

December 5th, 1895.

SIR,—Pardon my seeming neglect in not answering your favour of the 3rd ere this; my delay was unavoidable. I trust the following statement may prove all you desire:—

In July of 1889, I was instructed by my guides to purchase a 'Smith Premier Type-writer.' I was told where to go, though I had never heard of the firm, and certainly never heard of the patentee. After surmounting some difficulties I went to where I was directed, fully following every instruction. I bought the machine, and it was sent to my home. That night, in total darkness, with Lizzie Bangs as the medium, we formed a circle. The machine was placed on a table with the *back* of it facing the medium, my husband sitting at her right, holding one hand. I sat on the left, holding her other hand, a gentleman sitting between my husband and myself. In a short time we heard the manipulating of the keys and the ringing of the bell, and at the close, when we lighted the room, we had each received a very beautiful message from our spirit friends, these having been placed in *sealed* envelopes and directed by type-writer to each individual present. Not for an instant did we loosen our hold of the medium, and we were convinced that she did not touch the machine during the entire time. I heard the folding of the paper and the sealing of envelopes.

I afterwards called and asked the gentleman, of whom I bought the type-writer, if he thought he could manipulate the machine in total darkness. He said 'he thought he could so write what he wrote so many times a day.' I invited him to my home, and also the editor of the 'Progressive Thinker.' They both came, and we sat in darkness, with what result was afterwards published in the 'Progressive Thinker.' Not a single syllable of what the gentleman wrote was correct; there was no sense to the lines, but simply a confused conglomeration of letters, figures, and punctuations. We were fully satisfied, as was the poor man himself, that beyond a doubt what we had got could not be done by mortal.

I trust I have satisfactorily complied with your request.—Very sincerely,

47, Campbell Park.

MRS. J. W. VOORHEES.

STATEMENT OF 'R. J. A.'

CHICAGO.

December 5th, 1895.

DEAR SIR,—At your request I herewith send you a short statement of the type-writing séance held at Miss Bangs', 10, Elizabeth-street, Chicago, on December 4th, 1895, to which séance you kindly invited me as a spectator. Briefly stated, the conditions were as follows:—

A small room about twelve feet square, all the doors being locked and the keys being held by yourself during the séance, eight persons being present forming a circle joining hands. In the centre of the circle was placed a small wooden table, on top of which was placed a Smith Premier Type-writer. The machine and table being carefully examined before the séance, it was found free from wires or electrical attachments of any kind, the machine being simply placed on top of the table with the key-board facing yourself, you being seated about one and one-half foot distant. On the opposite side of the table from where you sat, and at the back of the machine, a medium sat, I sitting next the medium on her left, her left hand touching mine constantly at intervals of about five seconds each; the connection in the circle being thus broken and closed constantly. The lights were turned out, and in a few moments the machine began to write on a sheet of paper, placed in the machine before starting, bearing your signature. Five or six messages were written during about one hour and a quarter. Two of the messages I received personally, of a personal character, one of them being from a person whose name was unknown to the medium or any person present. After the first message was written, additional sheets of paper were torn from the tablet, placed in the machine, and written upon; and were removed and others substituted. Towards the end of the séance, with the consent of the medium, the machine was raised from the table about two feet, and held in that position while the writing continued. The writing was very rapid, I should judge at the rate of about one hundred and twenty-five words per minute. On the whole, I think no better conditions could have been asked for, excepting the fact that the room was in total darkness. From the position in which the medium was located, it would have been a physical impossibility for her to have, in any way, touched the key-board. The hands of all the sitters being joined during the entire séance, it would seem also that the writing must have been produced by some agency entirely outside of the medium and the persons forming the circle.—Very truly yours,

'R. J. A.'

STATEMENT OF MR. L. F. STOBBS, ATTORNEY.

Harvey, Ill., December 5th, 1895.

I hereby certify that at the type-writing séance held December 4th, 1895, by Mrs. Lizzie S. Bangs, at her home in Chicago, Illinois, present, Mr. M., Mr. A., Mr. Turner, Mr. Powell, another gentleman and lady, and myself; my position was at the right of the medium, with one hand resting on the table, the other clasping the left hand of my neighbour on the right. This neighbour lifted one side of the type-writer from the table at one time during the séance, the gentleman opposite him on the other side holding up the other side of the machine. My right hand held his left wrist at the time. While the type-writer was so suspended in the air the writing was being done on the machine, the keys keeping up a constant clicking, in rapid operation. While it was so suspended, and while the writing was going on, Mr. M. passed his hands between the table and machine, and touched my hand. The messages were written on sheets of paper marked by Mr. M. and Mr. A. prior to the séance. The messages were taken out of the machine by a materialised hand. This hand frequently touched my own, and folded all the messages taken from the type-writer, against my hand upon the table. Six type-written messages were received in this way. The materialised hand sometimes would pat me on the shoulders. During the séance the medium did not move from the chair, and the type-writer was turned with the keys toward the person on the opposite side of the table. It was operated very rapidly. We examined the type-writer (an ordinary Smith-Premier) and table prior to the sitting, and the machine rested on rubber cushions on the table, which was an ordinary small table. During the séance the medium's hand constantly touched my own, several times both her hand and the materialised hand resting upon my own at the same time, and there was a vast difference between the two. The conditions

were strictly 'test,' and most satisfactory to all. The harmony of the circle; the extreme 'test' conditions throughout the séance; and the astonishing results, demonstrating the presence of our invisible friends beyond all question, have made a lasting impression upon my mind—as an experience never to be forgotten. It is with pleasure I give my evidence—a 'drop' in an 'ocean' of proofs of spirit-return, of the reality and intelligence that is beyond the *mortal death*—the spirit *birth*.—Respectfully,

FRANK L. STOBBS.

STATEMENT OF MR. O. A. TURNER.

I confirm the fact that Mr. M. passed his hand over the machine while in connection with mine, and we felt no hand in contact with the keys. Also we passed our hands under the machine while the other gentlemen held the machine in the air a foot above the table. We moved our hands across the table from side to side, and found no connection with the table, during which time the machine continued to work.

O. A. TURNER.

TYPE-WRITTEN MESSAGE ADDRESSED TO MR. M.

MY FRIEND OF EARTH.—You have come here to-day in investigation of this particular phase of spirit communion with mortals. Although we are not able at this hour to bring you in direct communion with your individual friends from the higher side of life, I trust that the manifestation of this writing will serve as evidence to you that under proper conditions nothing is impossible with the spirit. On no subject do the intricate laws of nature need careful study more than when you enter the spiritual realms. The phenomena of spirit writings and other manifestations are not generally understood—and because not understood not believed. Happy are they who have received sufficient evidence as to give them knowledge, as you, my friend, will be able to realise in time and by investigation. I shall be pleased to again meet you in this way, and doubt not that I shall be able to bring you in communion with those near you on the other side of life.

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LETTERS TO THE EDITOR.

[*The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion*]

Mrs. Britten and the Marylebone Association.

SIR,—As President of the Marylebone Association of Spiritualists, I wish to offer a few words of explanation in regard to the letter from Mrs. Britten which appeared in your last issue.

We received a letter from Mrs. Britten on Christmas morning, stating that she would be in London on January 18th, on business, and would speak for the Marylebone Association on the 19th if we so wished. Mrs. Everitt replied to her that there would be a committee meeting on Monday, December 30th, when the matter would be brought before them. The committee decided to accept Mrs. Britten's offer, provided Mr. Long, who had been fixed for January 19th, would give way for her. I wrote to Mr. Long, and he promptly consented. Matters having thus far been satisfactorily arranged, Mrs. Everitt wrote to Mrs. Britten on December 31st, saying that the committee had accepted her kind offer, and that she would hear officially from the secretary in due course. Mrs. Britten was, therefore, in full possession of the fact in *about a week* from the time her offer was received, and not *three weeks*, as she has stated, which is a mistake on her part.

It is true that, through some error, the official letter from the secretary was not sent till a week later, but the fact remains that Mrs. Britten had received the information from Mrs. Everitt, one of the committee, without loss of time—that is, within about a week. We very much regret that there should have been any misunderstanding between us and our greatly-esteemed co-worker and friend; but under the circumstances we think that very little blame indeed can rightly be attributed to the Marylebone Association.

Hendon.

THOS. EVERITT.

An Astrological Society.

SIR,—It may be of interest to many of your readers to know that the meeting of astrologers, publicly announced several months ago, was held in London on January 14th (12.30 noon). Those present unanimously resolved to start an Astrological Society for the purpose of banding together all interested in the ancient science. Mr. Alan Leo was appointed president for the first year, and a council of ten members was elected, who were instructed to draft rules and submit them for consideration at the next meeting.

If any of your readers desire information before deciding whether to join the Society, such can be obtained from Mr. Alan Leo, at 1 and 2, Bouverie-street, Fleet-street, London.

H. S. GREEN.

Mr. Slater's Prophecies.

SIR,—When Mr. Slater, the American medium, was in London last summer he, at one of the meetings in the Cavendish Rooms, told a lady she would have an offer in July for a house she wished to sell; she was not to accept that, but was to wait till August, when she would have an offer of the sum she required *viz.*, £600. As I heard the prophecy and was greatly interested as an inquirer in spiritualistic phenomena, I determined to follow the matter up. When August was past I made several inquiries at Cavendish Rooms. One of the officials (I believe it was the secretary) told me he was equally interested and would let me know if he heard of the fulfilment of the prophecy. Seeing a lady at the Cavendish Rooms one Sunday whom I believed to be the recipient of the prophecy, I pointed her out to the secretary. He said he did not think it was the lady. I could do no more at the time; but another Sunday, a few weeks ago, the same lady was recognised by a friend who had also heard the prophecy. I thereupon ventured to speak to her. To my surprise, while admitting her identity, she said the snow was not yet on the ground, and Mr. Slater had foretold that the offer which she would accept would be made 'some time before the snow was on the ground.' Having only my recollection to go upon, though it was pretty positive, I said no more. Since then, however, I have turned up my file of 'LIGHT' and find the report of the prophecy quite definite. ('LIGHT,' September 7th, p. 427.) The offers were to be in July and August and there is nothing about 'snow.' There is evidently a misunderstanding somewhere, and perhaps some of your readers can throw a light upon it.

F. P.

Propagandism.

SIR.—I am glad to notice your stirring remarks on this subject in the issue of the 18th inst. Why should not all you propose and much more be realised in this memorable year?

Another 'City Temple' there is certainly room for in London. A good site would be the Old Bailey where Newgate now stands (for prisons will not be always wanted), and the 'deliverance of the captive' is pre-eminently the work of the Church of the Spirit—alias, the 'New Dispensation.' But ere this is possible much iconoclastic work has to be done—pulling down before building up. Who will join hands in this 'Holy War'? The Salvation Army friends have set, and do set, us a noble example; their active energy and adaptation to the tastes of the people have done marvellous work in extending their cause, as the 'Times' newspaper said some years ago. Are Spiritualists to be behind those who have no facts on which to postulate their theory of immortality; when every day in a thousand places communion with the immortals takes place, and they and their 'dying world,' as they call it, know nothing about these things? When we first had experience of this glorious truth it was our great joy to make it known, and we could not wait until a temple or room could be used, but the broad canopy of heaven covered and inspired our poor words, which we know made many glad in leading them to the possession of this new-born hope.

Where are the young men who I expected ten years ago would form an army for this propaganda work? Are they found enjoying themselves in listening to the torrents of eloquence of our speakers, or at the séance chatting with the dear ones 'from over there,' and never boldly telling the world that the so-called dead are alive, and giving them the blessing of this great joy?

If the young men and young ladies had the courage of their convictions and would come out and declare them publicly, what grand results the year would show. I know there are a few workers in your parks and elsewhere, but they want to be increased a hundred fold. All honour to those who have and will bear the flag aloft in the near future in and around London. It was by out-of-door work, and distribution of literature, that the Evangelical revival under Whitfield and Wesley took place, but their gospel was poor in comparison with ours. The 'Lord has given the word'; where are the great number of those who will publish it?

BEVAN HARRIS.

Why Do Spirits Differ?

SIR.—I beg your pardon for taking the liberty to trouble you with these few lines. Being an ardent Spiritualist and ever seeking for truth wherever it may be found, I venture to trouble you, hoping that you may, perhaps, be able to make use of my few remarks in your valuable paper. (I am a Hungarian, therefore you will excuse my faulty expressions and bad style, which I hope you will kindly correct wherever you find it necessary.)

In the issue of 'LIGHT' of November 30th, 1895, a question was repeatedly put, why higher spirits have different views concerning Christ.

To a question which is put to the public, I suppose everyone has the right to reply, even if not especially summoned to it. An exchange of opinions and views can only help to clear our ideas. Therefore, I take the liberty to express in a few words my humble opinion about the reason why the higher spirits differ in views about Christ.

I think those spirits—even the highest—who are in communication with us, are not very far from the earthly spheres; all of them might probably be pretty near to us. All those spirits mostly retain the religious opinions they had on earth. Only Atheists and Materialists must necessarily change their minds, because they see, after their death, that they continue to live, and so they are bound to acknowledge that they were wrong in their belief. We find that the spirits of the Catholics remain good Catholics, the Protestants, Protestants, the Hindu remain Buddhists, and so forth, and each of them thinks his religion the best. The spirit of a Turk, for instance, will surely not acknowledge the Divinity of Christ, just as the spirit of a good Christian will not believe in the divine mission of Mahomed. Even about the question of Re-incarnation spirits differ in their statements, although, about this at least, we should think they ought to be certain.

Up to the present we have not learned anything new from the spirits about what concerns super-terrestrial matters; nothing about the nature of other heavenly bodies or planets

and their inhabitants; nothing about comets or nebulae and their nature; nothing about Heaven or Hell. Our knowledge has not increased a bit through their communications; spirits seem only to be better informed about the kind of earthly things which concern or interest men in their daily doings and about the future. Their power to pass through every material obstacle must be very limited, as not one of them has told us yet how, for instance, the inside of our earth looks, what the real cause of earthquakes are, or of volcanic eruptions, &c. What some seers, like Andrew Jackson Davis and others, are telling us about the unknown world and the planets of our system, is not very likely to be correct, because these gentlemen contradict one another; consequently one or the other must be wrong, or all of them. It is just the same with the so-called divine revelations of the different religions. The only thing that is probably true is, that the life beyond will be a better and lovelier one for those who have followed the right path on earth. But if we never have any other advantage from spirit communion than the certitude of the immortality of the soul, this proof alone is such a blessing that all mankind should be thankful for ever to Spiritualism for it, and should highly esteem this science instead of ridiculing or persecuting it. All things concerning God, the highest spheres, and the final purpose of the whole creation will be for ever a secret for humanity, and no spirits will ever be in a position to satisfy our curiosity about such matters. They do not know more about it than we do. It remains an hypothesis for them as well as for us. For that reason spirits cannot tell us for certain whether Christ was a God or only a man. Those spirits who know it already are probably so far away from earthly spheres that they are quite unable to hold any communications with us.

Gonobitz, South Styria,
Austria.

BR. J. MIKOS.

Theosophical Animus.

SIR.—Permit me to give, for the benefit of others than Theosophists (Blavatskyan), an excerpt from a notice in 'Lucifer,' for November last, p. 250, on 'A Collection of the Esoteric Writings of (the late) T. Subba Row,' in which reference is made to my work entitled 'The Philosophy of Spirit,' as follows:—

Mr. Oxley's intolerant hatred of Theosophy seems partly explained by the review of his book on 'The Philosophy of Spirit,' by our author (T. S. R.). His ignorance of Eastern philosophy, and his presumption in dogmatizing upon it, receive a treatment which one must admit to be galling, as the powerful critic plays with him in a manner the easy humour of which cannot disguise its piercing irony and keen contempt.

The animus of the writer is here too obvious to be overlooked, and this, forsooth, comes after (or before) the wail of Mrs. Besant that the overtures of Theosophists to Spiritualists have not been responded to, &c., &c. A more gross, unmanly personal attack upon a fair and openhanded opponent it is not possible to conceive. The other notices, or reviews, of books are all signed, but this is an exception. I wrote Mr. Mead (the acting editor of 'Lucifer'), asking if he allowed any rejoinders to be printed in 'Lucifer,' but I have received no answer, and conclude that 'Theosophists' can give a stab in the back and refuse fair play to such as they think they can thus treat with impunity. It is not the criticism of T. S. Row that I object to, but the animus of the writer who indulges in such personalities. Whether I felt 'galled' by the powerful critic, I leave to the judgment of such as are interested in the matter.

The first notice of my work, 'The Philosophy of Spirit,' is in the 'Theosophist,' December, 1881, p. 62, by Madame Blavatsky, and, from her standpoint, is fair and respectful. The next is by Damodar B. Mavalanker, a *chela* who some time ago disappeared, and who, allowing for his then opinions, is also fair and respectful, although, of course, at variance on many points. (See March, 1882, p. 150.)

Next comes the review by T. Subba Row (see May, 1882, p. 192), not from a Theosophical standpoint, but 'examined from the Esoteric and Brahmanical standpoint.' He starts with:—

I hope the learned gentleman will be good enough to excuse me if in this article I may be under the painful necessity of dwelling longer on what I conceive to be the defects of his work than on its merits [which, of course, he was quite entitled to do.—W. O.].

Though the author does not seem to be a Spiritualist in the sense in which that term is used by the so-called modern professors of that name, still he has attempted to give a

philosophical shape to their crude notions about 'disembodied spirits,' and any intelligent and profitable discussion of the real points of difference between Theosophy and Spiritualism is only possible with writers like Mr. Oxley.

There is not any evidence of 'gall' here, and what follows is chiefly explanatory of his own notions and opinions as to the significance of numbers, and the make-up of the human personality, &c., which it is needless to specify. The crux of the article is what is said in reference to the 'crude notions about disembodied spirits,' but on the whole I think his review is exceedingly fair and anything but what the reviewer in 'Lucifer' makes it to be. I replied in a long article, see September, 1882, p. 298, and, as an advocate of Western Philosophy, I took the ground that, if not more reliable and trustworthy than what is termed Eastern Philosophy, yet it is not overlaid with the mysticism and undemonstrable theories and speculations contained in Brahmanical and Bhuddistic literature; and how I was successful in meeting and dealing with the sophistries of 'that brilliant young Indian Mystical Philosopher' must be left to the judgment of those who are sufficiently interested as to read the series of articles referred to.

If my memory serves me right Mr. T. Subba Row seceded from the Theosophical Society some years before his death, as many before and after him, of good social and intellectual status, have done.

WILLIAM OXLEY.

Solar Biology.

SIR,—I am making a temporary stay in London, and while here would like to present to the people the science of Solar Biology, are discovered science of human life. I, therefore, address you in an endeavour to secure an opening through 'LIGHT,' believing that those who become familiar with the science will find it not only of interest but of personal benefit.

Solar Biology is a correct method of delineating character, diagnosing disease, and indicating for what line of work or business persons born at different dates are best adapted, and is an invaluable guide in all matters of our everyday life. It also indicates the causes for the attractions and repulsions between individuals.

Delineations will cost three shillings; verbal readings one shilling and sixpence. Delineations are neatly written, and are always useful for future reference and guidance.

Until I am permanently settled, which will be in the course of a few days, when I will put an advertisement in 'LIGHT' giving address, those desiring delineations will please write care of 'LIGHT,' sending date and year of birth.

If any of the London Spiritualist societies desire a 'talk' on the science I would be pleased to present the thought in a more amplified form than above.

TAURUS VIRGO.

A Reply to Mr. Vincent Goddard.

SIR,—For the second or third time Mr. Vincent Goddard, the son of Mr. W. Goddard, the well-known materialising and healing medium, is calling public attention to his grievance in the columns of 'LIGHT' for to-day, January 18th. I know all about the picture which he says is a fraud. The whole transaction was confined to Mr. Z., the photographer, and myself, and whatever constructive, strained, and far-fetched guilt there is in it, attaches itself solely to me. Towards the end of last summer Mr. Z. had taken, since the preceding May, about thirty beautiful cabinet-sized spirit photos, nearly one half of the number with me as the sitter. He had printed me two or three copies of each of mine. He said to me, 'I have eight or nine imperfect prints in this drawer of your spirit photos; here they are, look at them; you can have the lot for the price of one to clear.' I bought them, and glancing at the open drawer, I took out the uppermost photo of those that remained. It was a photo, cabinet size also, of a beautiful female head with a white hood round it. Reluctantly he let me have it with the others, and without increasing the job price for the lot. I asked him whose portrait it was, and he answered, 'That is Mr. Goddard's daughter. I photographed her shortly before her death four years ago; it is an imperfect print from the negative. About a year or more ago I was at a materialisation séance held by her father; she was one of the spirits that materialised, and the next day, happening to see that photo, I amused myself by painting that white hood around the head to complete the picture of her as I had seen her in the spirit form. Her father, being in a deep trance, does not see the spirits, and I intended by these means to show him how his daughter looked when manifesting materially at his séance.'

Thus began, continued, and ended Mr. Z.'s part in a petty interlude that your correspondent magnifies into a dreadful tragedy. Thus far there was no fraud in any shape, and your correspondent's action is in the last degree reprehensible. Mr. Z. is much more patient and forbearing than I should be if such unprovoked attacks had been levelled in my direction. It was I who exhibited that picture among about forty spirit photographs at Mr. Horatio Hunt's place, but I explained in the catalogue the true nature of the picture—a picture, not a photograph of a materialised spirit. Mr. V. Goddard saw his sister's picture the very first week of our show of photographs. He was highly incensed to see it exhibited without the family's consent, and demanded its instant withdrawal, which was done. The sum of his grievance has this extremely small solid basis, that Mr. Z. sold the picture to me at my earnest request, and that I exhibited the same during a couple of days, both of us acting without previously obtaining the consent of the family. Mr. Z. sent a written apology long ago to Mr. Vincent Goddard for letting me beguile him of it, and I also sent a written apology to Mr. Goddard, senior, for showing it to the public. Surely that ought to be enough. Mr. Z. is a perfectly conscientious man; he is one of Nature's gentlemen, generous, peaceful, quiet, thoughtful, affectionate, forbearing, forgiving. He is greatly respected by his neighbours, where he has been for fifteen years, in a main street in the West End. These repeated crusades of Mr. Vincent Goddard on behalf of one picture among forty do inversely proclaim his belief in the genuineness of the rest. Mr. Z. is professionally a photographer, pure and simple, and spiritually a clairvoyant of the first order. On three or four occasions I have met in his studio one, two, or three other clairvoyants besides himself. Whether clairvoyants unconsciously follow spirits or *vice versa*, or attract them or *vice versa*, I do not know, but they could see many, as many as twenty, spirits on one occasion present, and the clairvoyants' descriptions agreed. When he photographs a spirit, he or she is seen by him, and described, standing by the sitter for the express purpose of being photographed. And besides the form who is being photographed he sees one or two or others in the room, looking intently on the operation. A spirit never poses till Mr. Z. is ready to uncaps the lens of his camera. On one occasion I sat there to attract a spirit to pose for its photo (he could see two or three visitants in the room), when he said, after all was made ready, 'There is a lady in a white satin dress standing right in front of you and covering you entirely from view.' I myself saw nothing between me and the camera, yet the camera did not see me, for the negative and resulting photograph showed only the spirit form as he described her and a narrow outer strip of my left arm where she had not made quite a total eclipse of me. It is a case of a normally invisible body reflecting light into a camera and an opaque body being made for the nonce to absorb light entirely. Very shocking indeed to Fellows of the Royal Society and Fellows of the Royal Astronomical Society, who stand on the eternal immutability of natural law. It is on a par with the tantalising satellites of Mars, for they also snap their fingers at immutability and laugh at the Royal Society.

Two or three weeks later I was at the studio again, and again Mr. Z. could see three or four spirit people in the room, and hastened to prepare his camera. Having done that he said: 'Ah! that lady who stood exactly in front of you is there now, standing exactly behind you, so that from her bosom upwards she is above your head, being a tall person.' The resulting photo shows her as described, and both are on view at our exhibition of spirit photos. Up to now there has been no lack of spirit visitants at the studio of the celebrated Mr. Z., and therefore no necessity for him to resort to the despicable artifice of double exposure to produce sham spirit photos; and if and when a scarcity sets in, he will be the first to understand its meaning—that no more spirits want to give the world their photos.

156, Iverson-road, N.W.

J. H. E.

[This correspondence must now cease.—ED. OF 'LIGHT'.]

How was it Done?

SIR,—I should be glad to know if any of your readers have heard of or witnessed certain remarkable performances given by the 'Ormondes.' These persons have recently been performing at the Public Hall, Hastings. A most striking feature of their entertainment was the following: Madame S. Ormonde

was led on to the platform, seated in a chair, blindfolded, and presumably hypnotised. Written questions were then invited from the audience, the writers to retain possession of their papers throughout. My informant placed her paper, signed 'Alice,' in her glove and then in her muff. When all was arranged Madame Ormonde was called upon to answer the questions. When she came to my informant she at once said, 'I have the impression of a young lady named "Alice"; she is inquiring about so and so' (question correctly stated), and the answer, singularly enough, was almost in the exact words of a dream my friend had experienced some nights previously.

I regret that I am not in a position to give further and minute details, but if this should meet the eye of anyone able to offer a satisfactory explanation, in other words, to tell 'How it was done,' I should be pleased if he would kindly do so.

ARTHUR BUTCHER.

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible, and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

STRATFORD SOCIETY OF SPIRITUALISTS.—On Sunday last Mr. Veitch gave an interesting lecture on 'Spiritualism and the Bible' to a large audience, which was listened to throughout with much interest. Mr. Chapman rendered a solo, which was also highly appreciated. On Sunday next Dr. Reynolds will occupy our platform. Mr. Ronald Brailey will be the medium for next Friday, at 8 p.m. prompt.—THOS. McCALLUM.

NORTH LONDON SPIRITUALISTS' SOCIETY, WELLINGTON HALL, ISLINGTON.—On Sunday last, Mr. A. M. Roger presided. Mr. Ballantine delivered his first address to a Spiritualist audience, which was cordially received, and we welcome such young, earnest, and enthusiastic workers. Mr. Emms and Mr. Harris narrated experiences. The controls of Mrs. Jones and Mrs. Harris spoke excellently. Mr. Jones summed up the teaching of the evening. Mrs. Stanley, of Clapham, will speak under control next Sunday. The Wednesday evening meetings are well attended.—T. B.

23, DEVONSHIRE-ROAD, FOREST HILL, S.E.—Our social gathering, which was held on the 14th inst., proved a great success, the rooms being crowded. Our thanks are due to the friends who so kindly assisted us to make the evening enjoyable with songs, &c. An instructive evening was spent on Sunday last with Mr. Long, who took as a text the words from the Creed, 'I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints,' his remarks referring principally to the Communion of Saints. Sunday next, at 7 p.m., Mr. J. Dale.—J. B.

WELCOME HALL, 218, JUBILEE-STREET, MILE END, E.—On Sunday last Mr. Bradley, speaking under control, gave an interesting address on 'We are all of one father; and why are we so uncharitable to our neighbours!' His guides treated the subject in an able manner, and the audience showed their appreciation by their marked attention. After the address Miss Marsh's guide, 'Sunshine,' gave very successful clairvoyance; full names were given and recognised in every instance. On Sunday next, Miss Marsh. Thursday, 30th inst., public meeting. As we are about to start a lending library, Mr. Marsh earnestly appeals to Spiritualists for aid in promoting the library. Any books or subscriptions will be thankfully received by Mr. Marsh at the above hall.—E. FLINT.

MORSE'S LIBRARY AND READING ROOMS, 26, OSNABURGH-STREET, N.W.—In response to the numerous inquiries as to whether this Library is still carrying on the usual meetings, and requests to continue the Friday evening lectures, &c., the managers beg to state that they have arranged a series of lectures, &c., the exact dates of which will be duly announced. The first of this series was held on Friday last, 17th inst., when Mr. J. J. Vango gave those present various successful clairvoyant descriptions. Twenty-three distinct descriptions were given, thirteen of which were immediately recognised. The second of this series will be held on Friday, 31st inst., at 8 p.m., when Mr. Vango will again attend to give psychometrical readings.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—On Sunday last the meeting at these rooms was most successful, and well calculated to enhance the cause of Spiritualism, which, in spite of anxieties and heavy responsibilities, the Marylebone Association is propagating by the best means at present attainable. Miss MacCreadie, under influence, supplemented the well-chosen remarks of Mr. W. T. Cooper by an earnest exhortation to her hearers to offer to a medium a sympathetic and fair hearing, be it at a public or private gathering. 'Sunshine' then took control and described some of the spirit people she saw in the room. Of the fourteen descriptions given only two passed unrecognised, and it is worthy of note that several entire strangers to the medium received what were, to them, strong

proofs of the powers of clairvoyance. Next Sunday, January 26th, at 7 p.m., Mrs. Green (of Heywood, Manchester) will deliver a short address, followed by clairvoyance.—L. H.

CARDIFF, ST. JOHN'S HALL.—On Sunday last Mr. S. Longville gave a thoughtful address upon 'My Conception of God.' If studied intelligently it will be seen that the character of the various deities of antiquity has followed pretty closely the character of the people with whom they were identified, and represented the highest conception of which men were capable. The finite must ever fail to compass the infinite, but whether, having passed the rubicon of death, our progress up 'Perfection's sacred heights' will ever bring us within the circle where God is known as He is, we know not; it is good to think, however, that in those higher spheres we shall all, by and bye, receive fuller light and clearer revelations through His manifold and wondrous works, and, like infant children, grow gradually to understand and know more of the great All Parent. All His works proclaim Him a 'God of Love,' while, for all the apparent ills which He is so often charged with inflicting upon mankind, the remedy is likewise divinely bestowed, thus enabling man in his upward course to virtually 'work out his own salvation.' Speaker next Sunday evening, Mr. E. G. Sadler.—E. A.

SOUTH LONDON SPIRITUALISTS' MISSION, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD.—On Sunday last we had an enjoyable evening with Mr. White. Everyone agreed that it was one of the best discourses that has been given from our platform. The text, 'Thou art weighed in the balance and found wanting,' was selected as a peg on which to hang the threads of his remarks, and was applied to the various religious systems to be found along the lines of history, all of which fail to meet the needs of the soul's aspiration, but out of which has evolved the grand assurance that we possess to-day that 'there is no death.' Mr. White's address from beginning to end was both explicit and eloquent. We hope to have him with us again at a very early date. On Thursday evenings our rooms at 35, Station-road, Camberwell, are open at 7.15, when we are pleased to receive inquirers, and at 8.30 we have a mutual improvement meeting, where every one is heartily encouraged to assist. It offers a good opportunity for students to discuss their opinions, and test their powers of elocution. This week Mr. A. H. Bell will lecture on 'Imagination.' On Sunday next we commemorate our tenth year of public work. We anticipate mass meetings; several well-known mediums have promised their assistance. At 11 a.m., Mrs. Weedemeyer; at 3 p.m., Mrs. Bliss; at 6.30 p.m., Mr. and Mrs. Brenchley, Mr. Veitch and other friends will address the meetings. Solos and musical selections.—A. E. B.

NEW PUBLICATIONS.

- 'Review of Reviews,' for January. London: 125, Fleet-street, E.C. Price, 6d.
- 'The Theosophical Isis.' No. 1. for January. London: 16, Billiter-buildings, E.C. Price 6d.
- 'The Metaphysical Magazine' for January. London: Gay and Bird, 22, Bedford-street, Strand, W.C. Price 25 cents.
- 'Premature Burial.' By FRANZ HARTMANN, M.D. London: Swan Sonnenschein and Co., Paternoster-square, E.C. Price 1s.
- 'Religion from the Mystic Standpoint.' By the Rev. R. W. CORBET, M.A. London: Elliot Stock, 62, Paternoster-row, E.C. Price 6d.
- 'The True Church and Where to Find it.' By the Rev. STUART CHURCHILL, M.A., Vicar of Holy Trinity, Kilburn, London: Elliot Stock, 62, Paternoster Row, E.C.
- 'Directory of Character Readers, Including Phrenologists, Physiognomists, Graphologists, Palmists, Astrologers, Psychometrists, Clairvoyants, Automatic Handwriters, Trance Mediums, Hypnotists, &c.' Compiled by MADAME IDA ELLIS. Office of 'Human Nature,' Kent-road, Blackpool. Price 6d.

TO CORRESPONDENTS.

'HESPERUS.'—Proof was sent, but has not been returned.
H. T.—Your opinion is not generally shared by our readers.
W. P.—Write to Arundel House, Balham Park-road, Balham, S.W.

SPIRITUALISM SHOULD BE KEPT PURE.—I have been asked whether any tricks are ever played by mediums, to which I reply, Yes, I fear there are; but that in no way affects the truth of Spiritualism. I hope Spiritualists will guard against impostors as well in our ranks as out. Those amongst us are far the most dangerous. I say for myself, that if ever I discover any one playing tricks at a séance, I will expose him unmercifully, be the consequences what they may. Our movement is based upon God's truth, and it can stand without fraud or deception; and if it could not, then it might fall, and the sooner the better.—DR. GEO. SEXTON.